

DOWN ON DANCING.

Rev. Dr. Cox Inveighs Severely Against All Round Dances.

The German Especially Condemned in Toto.

At the Mount Vernon M. E. Church last night the pastor, Rev. S. K. Cox, preached from Isaiah v, 12. "The harp and the viol, the tabret and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operations of His hands." The prophet under an allegory describes God's providential favor to the Jewish nation and places in contrast with it their ingratitude and unfaithfulness. He enumerates the vicious and evil practices into which they had fallen, and among the symptoms of their degeneracy, their prevailing habits of dissipation and revelry. In the text he alludes to the frequent festive occasions in which music, wine, and the dance combine to inflame the passions, and induce frivolity and forgetfulness of God. The modern will form a subject as the counter part to these ancient social gatherings, characterized by the same tendencies and leading to the same unhappy results. If dancing in its most general sense is to be defined, it is the movement of the body in harmony with musical sounds, and may be traced back to a very early period. In a ratio of 100 of society去找 or the motion of the body were used to express the emotions. The more untutored a people the wilder and more extravagant were these bodily movements, with no other design than to put nerve and sinew to the utmost tension; as examples, the spinning Dervishes, or the degraded Bushmen, or the Bacchantes, or the Beddas, or the Fijians. The Indians of North America illustrate the exuberant savage strength and joy or the sportive representation of their favorite pursuits of hunting and fighting. The dance took on a higher form when it became incorporated with civic and religious celebrations. The Scriptures contain frequent allusions to its existence in this connection among the Jews. Thus after the deliverance of the children Israel out of the land of Pharaoh, after Jephathah's victory over the children of Ammon, in the yearly feast of Shiloh, after David's return from the slaughter of the Philistines, also when he conveyed the ark of the Lord from the house of Obed-Edom to Jerusalem, and in the 14th Psalm, where he calls upon Israel to praise the name of the Lord in the dance; in these instances dancing was an expression of religious and patriotic gratitude and exultation. At a very early period the Greeks and Romans introduced it into their national celebrations and religious rites. In the latter it soon assumed a lascivious and objectionable form. As to the estimate the Bible sets upon it as a social amusement there can be no doubt. Even in David's time it was perverted into a scandalous diversion, were it "a vain and shameless fellow." The daughter of Herodias is a melancholy instance in Scripture of the evil tendency and baneful fruits of dancing. Dancing by many is regarded as an innocent amusement, and among its advocates were not a few who have taken the Christian vows. While he would not cast a shadow over the sunny season of youth, or abridge any of its harmless enjoyments, he would warn and object, because they are impulsive and susceptible to the evils surrounding them. It was not to the movements of the limbs in dancing that he would object. That was absurd. But to the fact that it is represented as a healthful exercise. Modern dancing sets at defiance all laws of health, and too often at the dictates of propriety. Persons thinly clad, especially in dancing apartments, the breathing of bad air, and spent hours in exciting and exhausting exercise, consuming hours devoted to rest. Not unfrequently the sudden transition from a heated ball room to the cool damp air lays the foundation for pulmonary disease which hurries so many victims prematurely to the grave. The exhaustion following such excessive exertion prostrates the powers of nature beyond recovery. Several melancholy instances were related. Continuing, the speaker argued that any amusement which arrays itself against the laws of nature cannot be innocent.

The tendency of the modern dance is to extremes, the love of it becomes a passion, and almost possesses as a mania those addicted to it. Prowess and moderation are sought and maintained during the hour. Notice the effect of these fashions upon those who have participated in them. You will mark a degree of physical languor and nervous debility that converts youth into age and strength into feebleness. He knew instances where the health of young ladies, constitutionally vigorous, had been impaired for life from no other cause. There is a far more serious aspect in which the fashionable dance is to be viewed, not only to health, but its danger to virtue. In ancient times women danced alone. Promiscuous dancing in refined circles is a comparatively modern innovation.

An illustration he unsparingly commented on the German. The square dance, the measured quadrille, or cotillion of the past were too tame for this advanced age. The voluptuous waltz, by Byron characterized it and that most contemptuous of all, it is which a man, and he may be the veriest libertine, is allowed to press his partner as closely as possible to his own person, and whirl her passive form around the ball room until she is intoxicated with a strange, sensuous delight that may prove the precursor of her ruin. This is the style of dancing now in vogue in what are called the circles of fashion and refinement. It is to be confessed that we would have no language too strong by which to characterize it did not the restrictions of modest speech forbid our describing it as it really exists. Familiarities are taken in the ball room, which if attempted anywhere else, would damage a woman's reputation and marred the life of him thus rudely insulting her. How parents can be made to such a social problem. The style of dancing involves an indecent exposure of the person, which would not be permitted on the street or in the ball room. That the ruin of many a poor girl is traceable to the ball room admits of no question. Facts in attestation of this statement are in the reach of all and are multiplying every day.

Other arguments were alluded to to show that it was not a healthful exercise or that it could be supported upon sanitary grounds. Neither did it produce grace of step and elegance of bearing. Nor can it be maintained that if dancing is denied the youth that religion is thereby made repulsive. Every church in Christendom has condemned it as a station of sin from which aversion was in the heart of the minister. A conclusion, the faithful were appealed to to examine and look for themselves into the nature and gravity of the subject, that the youth of the day might be trained to shun dangers that bore them into the dark beyond.

THE CAUSE OF LABOR.

The Movement Against the Importation of Foreign Laborers by Contractors.

A number of representatives of labor organizations appeared before the house committed on labor Saturday and argued against the importation of foreign laborers under contract. T. V. Powderly, ex-mayor of Scranton, Pa., said he represented the Knights of Labor organization, numbering over 300,000 men. This association desires an eight-hour law, legislative protection for foreign purchasing large areas of public land in the country, and preventing the importation of foreign under contract.

To be Retired. Gen. H. G. Wright, chief of engineers, will be retired on the sixth of March next. It is understood that Col. John Newton will succeed him as chief of the engineer corps.

Restored to Practice. C. P. Daniels, of Midway, Ala., who was disbarred from practice as a pension attorney in 1877, has been restored to practice by the secretary of the interior.

Spending a Sociable Sunday. The 5th battalion, D. C. V., had a sociable gathering at Loeffler's, on New York avenue, yesterday afternoon.

W. F. Barclay, also of Pennsylvania, said that only about 5 per cent. of Hungarians could read. Their caravans average \$1.25 per day, and they work from two to five days a week, beginning at 1 or 2 a.m. and continuing until 7 p.m. The Hungarians, Mr. Barclay said, were most filthy in their habits, and in some cases as many as ten lived in a single apartment.

Win. Leach, of New Jersey, and E. Bullion, of Ohio, were questioned regarding the importation of Belgians to work in glass factories. The former said that the foreigners received 35 per cent. less in wages than Americans.

John S. McClelland, of New Jersey, referred to the recent strike of telegraphers, and said the Western Union Telegraphers, who had gone to England for operators during the strike, but could not secure them because they held life positions under the government.

Ex-Congressman Murch, of Maine, was present, and said that unless congress by legislation protected American laborers men would conclude that protection was a fraud.

Members of the committee asked if operators advocated strikes in order that the price of coal and coke might be raised. Mr. Barclay replied that they did, and that he had been offered the privilege of organizing men for a strike. The representatives of the labor organizations who are here have selected Messrs. John S. McClelland, of New Jersey; John Murray, of Ohio; T. V. Powderly, of Scranton, and John Scholnick of Pennsylvania, as committee to remain in Washington, and urge the passage of Representative Foran's bill to prohibit the importation of foreign laborers under contract.

ONLY FROZEN OUT.

The Headjusters of Winchester Explain T. E. Mac's "Martyr" Card.

There appeared in the Harrisonburg (Va.) *Spirit of the Valley* of Feb. 2, a card from T. E. Mac, late editor of the defunct *Valley Liberal* of Winchester, in which the writer claims to have been driven from Winchester by threats of bourbon violence. The letter was written from Washington, where Mac said he had been driven. In his card he says:

The following, which is a copy of a notice which I received, explains itself, and shows that the bloody massacre of defenseless citizens at Harper's Ferry was not without its effect.

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